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visit to Jerusalem recorded in Galatians, chap. 2, with that of Acts, chap. 11, and in making this letter the earliest of all the extant epistles of Paul. The commentary is very compact, the argument and evidence for the position taken being stated very briefly or not at all. The writer is evidently familiar with the evidence, including that furnished by recent studies of the papyri and the mystery religions, and with the opinions of modern exegetes. It is perhaps an inevitable result of the brevity of the book that it is more successful in setting forth the meaning of individual sentences than in expounding the course of thought as a whole.

SOUTER, A. *The Text and Canon of the New Testament.* New York: Scribner, 1913. xi+254 pages. \$0.75 net.

Mr. Souter's new volume is a most admirable addition to the "Studies in Theology" issued by the Scribners. Not only does it contain all the information that could reasonably be expected in a volume of this size and purpose, not only are the facts and theories it presents as up to date as is humanly possible, but Mr. Souter has further succeeded in producing a most pleasing and readable book. Aside from a good presentation of the general field, the strongest feature of the book lies in the sections on Latin versions. Not that the other versions are slighted. Though one may object to Mr. Souter's constant use of the doubtful term Assyrian newly coming into undeserved vogue for the more usual Syrian, though one may still entertain reasonable doubt as to whether Tatian wrote his *Diatessaron* in Greek and himself translated it into Syriac as Mr. Souter unhesitatingly assumes, though one may not feel as sure as Mr. Souter seems to of the texts published as Philoxenian and Harclean, yet here too Mr. Souter follows very good authorities. But the author's particular strength lies in the field of the Latin versions.

In the history of the Canon Mr. Souter is inclined to follow Zahn, especially the latter's little *Grundriss der Geschichte des neutestamentlichen Kanons*, to which he gives deservedly high praise. Leipoldt, on the other hand, is given what seems to the reviewer slightly less credit than is due him. Here too, however, Mr. Souter gives no mere résumé of another's conclusions, but work of his own, and such work as is well worth noting.

Minor objections are: on p. 124, in the midst of a summary of Hort, Mr. Souter presents a view of his own on the origin of the Western text in a manner which might easily lead the lay reader to believe that this was Hort's opinion; on p. 51 "these epistles" should be more clearly defined. Further we note the following errata: p. 140, l. 5, read "wrong" for "wrongous"; p. 151, note 3, read "more happy" or "more than"; p. 162, in the next to the last line, read "Smyrn" for "Zmyrn"; p. 186, l. 26, for "outwith" read "out of." Or perhaps Mr. Souter could still further improve this last and a few other sentences in a second edition, which we hope will be speedily demanded.

STARK, ALONZO ROSECRANS. *The Christology of the Apostolic Fathers.* Chicago: The University of Chicago Press, 1912. xii+60 pages.

Before Mr. Stark made his investigation the Christology of the Apostolic Fathers had not appeared as a development. His research revealed three well-defined groups. In the first group are: Clement of Rome, the Didache, and the Fragments of Papias. Here the subordination of Christ to God is most pronounced. In the second group are: Ignatius, Polycarp, and Second Clement. In this group